

INQUIRIES *N. 21*

Into the General Catalogue of Diseases

SHEWING

The Errors and Contradictions of that Establishment.

With a new Scheme

Representing more Truly, and Essentially; the various Diseased State of Humane Nature.

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IN the last Sheet (*Practice of Physick duly Regulated*) having there shewed, the Safety and Great Prudence of the Professors, in the management of the *Ancient Practice*; being guarded by the Physicians personal labour in, and custody of Medicines: Thereby, not only securing the Art: from Invasion by Aliens; and Patients, from Casualties; but also Enriching the Professors, with such a Stock of most requisite Knowledge in Pharmaceutical Preparations; as enables them to design and provide the most hopeful curing Medicines, that Art and Experience can acquire.

Also I there set forth the vanity and hazards attending the genteel new Mode of prescribing to the Shops; (a late Invention) this Practice appearing ignorant and delinquent in many respects, as proved by nine distinct Arguments; differently pointing at several great failings; and convicting the folly of that unreasonable Innovation; which draws a long Tail of unavoidable Injuries, the chiefest remora to the Progress and performance of this Art.

Having thus determined upon the two Modes of Practice, *Ancient* and *Modern*; and also upon our tripple division of Medicines relating thereto; respecting *Latitude* and *Adaptation*: I proceed forwards to the matter of Practice; and as the basis thereof, I shall first Examine the Catalogue of Diseases, appearing to me over-grown, and out of due form.

'Tis worth remarking, from whence, or how this Register of Diseases did increase so greatly; when as their number (much better and truer) might have been cast up with fewer figures; and the Practice of Physick more ease and intelligible; for, the number of Diseases, unnecessarily multiplied, and falsely denominated, must needs produce diversity of ill Methods, and great variety of Injurious Medicines; which renders this Art so perplex and difficult, as scarcely to be comprehended by Humane Understanding, and the attempts of Healing so often frustraneous: For this great List of Diseases being hundreds, must require a vast number of Medicines; thousands to answer the Practice thereof, as you manage the Matter: For Indications being various and different in every Sick Man's Case, therefore all of them (you say) requiring different Medicines adapted to those cases by appropriate new mixtures; thus the number of Medi-

cines are become numberless, and the Practice of Physick incomprehensible; and no man is able to be Master of this *Art* (in your way) if he were to live a 1000 years, but must alwaies be devising, ghesling *ex tempore*, and venturing at uncertain unproved Medicines: thus practising *fortuitously*, with doubt and hazard all the days of his life.

The Number of *Diseases* must needs be unnecessarily and falsely multiplied; when *Symptoms*, *Causes* and *Products*, bear the names of Diseases, which ought otherwise to be distinguished by their proper names; then failure in curing may reasonably be expected, when the *Physician* aims at the wrong mark, not rightly discerning one from the other: But if Diseases were reduced to their true number in *Scheme*; they would sooner be found out in *Practice*, and their Cures more safely and frequently performed: But as they stand *regimented* with other preternatural effects (erroneously supposed to be Diseases, and prosecuted as such) Hereby Diseases truly denominated are much obscured, often overleen, and something else aimed at; tying the *Patient* with improper and fruitraaneous means. To illustrate and prove these Assertions, I shall give you some eminent *Examples*, in their due place.

After various Opinions, controverted by the Learned of this Faculty, in determining upon Diseases; as to the *Notion*, *Denomination*, *Number*, and *Division* of them: I find the result thereof, by the Majority and better Judgments of the *Galensists*, to rest in this Establishment following; received and approved by the *Professors* of this present time: The which I shall now lay before you; and then make my Exceptions.

The General Catalogue of Diseases, is set forth and comprised under these three *Divisions*, thus distinguished: *Similar*, *Organical*, and *Common*.

Morbus Similaris est morbus ex inconvenienti qualitatum contemporacione resultans. Similar Diseases are such as arise from the inconvenient contemporacion or disproportion of qualities; First, Second, or Occult. The first qualities, are four: *Hot*, *Cold*, *Moist*, *Dry*: either of these in Excess, make a Disease *Simple*: and any two of these qualities exceeding, make a Disease *Compound*: so that there are four *Similar Simple*; and four *Similar Compound* Diseases. Both these, *Simple* and *Compound*, admit of another division: In temperature with *Matter*, and without *Matter*: and each of these divisions, (*cum & sine materia*;) make four Diseases more distinct from the former. There is yet another subdivision; *equal* and *unequal*. *Intemperies qualibet, sive simplex fuerit, sive composita; materiamque conjunctam habuerit, sive non; duplex est: equalis vel inequalis*; the words of one of your best Authors. From these Qualities were Temperaments denominated, and distinguished; as also Diseases called Distempers. The second qualities being Objects of the five External Senses, are these: *Odours*, *Colours*, *Sounds*, *Sapors*, *Tactils*; when Preternatural, these also are *Similar* Diseases, and they are accounted many. *Occult* qualities inconveniently mixed, make *Similar* Diseases likewise; called also *Morbi sociis substantia*. These qualities when preternatural to make a Disease; they will have them to be seated in the *Similar* parts of the Body, (therefore called *Similar* Diseases) as *Bone*, *Ligament*, *Tendon*, *Nerve*, *Veine*, *Artery*, &c. contradistinct to *Organical* Diseases, that affect *Organical* and *Dissimilar* Parts: as *Heart*, *Ventricle*, *Muscle*, *Eyes*, *Ears*, *Nose*, &c. Here are *Similar* Diseases set forth very speciously, amply and nicely: much pains bestowed to little purpose; all this will come to nothing in the sequel of our Discourse.

Now Gentlemen of this *Robe*; I must direct some of my discourse to you; who know this to be a short and true account of the first division of the general *Triplicity*: and before I go farther, I must remark upon what hath been said, shewing the Incongruities, Errors, and Contradictions thereof. When I was a *Prescriber* to the

Shops,

Catalogue of Diseases.

Shops, (many years ago) I was a zealous observer of this Doctrine, because I knew no better, being led by Books : and probably I was guilty of doing hurt thereby: but I did it through ignorance (as many do now following that Road) which mitigates the guilt *à tanto*. But 30 years Practice since, in another thinking and working way, and proving of Medicines; hath informed me better things.

I perceive now, and am well satisfied; that Writers too much follow the general current of Opinions; who take them up, and set them down again for truth, without a strict and serious perpenſion: and I doubt *Practiſers* are drawn into the like ſnare, by being too credulous of Authors; when the greateſt ſafety in Practice, does depend upon the ſecurity and certainty of Medicines of their own deſign, *Manuſacture*, *Meliſoration*, and *Probation*.

The deſign of this *Art*, being to find out and ſubdue Diſeaſes; if they ſtand not right in the general *Catalogue*, there to be found, and truly diſtinguiſhed; inquiries after them, and means intended againſt them will be diſappointed. Setting forth Diſeaſes in their due *Classes*, is the *Baſis* of Practice: if the firſt general diviſions be *false*; the ſubdiviſions contained under them muſt needs be wrong; and ſuch Errors runs through, and perverts the whole Practice of this *Art*: as will appear when we examine the Diſeaſes of the ſeveral *Regions* of the Body; and in them the Diſeaſes of *particular* Parts: Nor is it barely an Error of *denomination*; but a *fundamental* Error; making that a Diſeaſe which is not; and the whole Proſecution Erroneous.

Morbus Similaris! there is no ſuch thing in Nature; nor *præter naturam*: This firſt diviſion therefore of the General *Catalogue*; containing *Similar* Diſeaſes; I muſt ſtrike quite out: as not being capable to ſtand amongſt the number of Diſeaſes, being not of that *Tribe*; but appertaining elſewhere, and otherwiſe denominated more truly: and thus one third of Diſeaſes have injuriouſly been added. But to ſentence the Judgments and Approbations of former *Ages*, and the concurrence of the *Learned* of this preſent time, without ſufficient Reaſons and good Proof, would incur a cenſure.

Res præter naturam ſunt tres: Morbus, morbi cauſa, & Symptoma. There are three things, preternatural, moſt conſiderable and rightly to be diſtinguiſhed; eſe great Errors in Practice will ariſe from thence, *viz.* The *Morbific* Cauſe, the Diſeaſe, and the *Symptom*. The *Morbific* Cauſe generates a Diſeaſe; the Diſeaſe begets *Symptoms*. All *Preternaturals* are comprized under theſe three Heads, or reducible thereto: Then *Qualities Preternatural*, muſt fall into one of theſe *Classes*; but to which of them they belong to is the queſtion in hand.

If *Qualities præternatural* do aſſurge from *Morbific* Cauſes and Diſeaſes, as the *Effects* thereof; then *Qualities* cannot be *Diſeaſes*: But *Qualities* preternatural are ſo produced, *ergo*, the *Major* Propoſition needs no Proof; the *Minor* appears plainly thus. *Qualities* being *Accidents*, have no exiſtence of themſelves ſeparately; but are dependant upon *Subſtantial* Cauſes, both in their *Natural* and *Preternatural* State: So that *Qualities* act not but by the vertue and power of their *Subſtances* on which they depend, and *iſſue* from; Therefore when they are unduely exalted preternaturally, they are *inſtrumental*, ſubſequent, and attendant upon *Diſeaſes* and *Morbific* Cauſes as the product thereof.

Secondly, That which is but a *Symptom* of a Diſeaſe, is no Diſeaſe: But *Qualities* preternatural are *Symptoms*; *Ergo*, the *Minor* Propoſition I prove from the definition of a *Symptom*. *Symptoma eſt Accidens præternaturam Morbum ſequens, velus umbra Corpus*. In this definition are *qualities præternatural* comprized (*Cui conſentit definitio, ei conſentit definitum*) as properly belonging to the *Tribe* of *Symptoms*; and that they are ſo, I ſhall ſingle out one of your *Principal Similar Diſeaſes* (*Intemperies calida*) a hot Diſtemper; and ſhew you that this *Quality* in exceſs is plainly a *Symptom* aſſurging from, and depending upon a *Subſtantial* cauſe.

Natural Heat is a *signal* of humane Life; and quite cold is one sign of a dead Body. So that Heat appears, and disappears, as the Life is present, or absent; and shewing the State thereof. If that be temperate, the vital Principle (which is the Life) is placid and quiet; but when intemperate Heat appears, the vital governing Principle, is disturb'd in its œconomy, *astuates* and grows hot, as offended by some *Morbous* cause: So that Heat riseth and falls, with the state and condition of the vital Principle; and is a *Symptom* and effect thereof, signally declaring. *Intemperies calida*, this hot Intemperature, is not; cannot be called a *Disease*; but is the *Symptom* dependant upon, and the *Effect* of a *Disease*, or *Morbific* Cause, irritating the vital Principle which is the Fountain of Heat; for, so soon as the life is extinct, the Heat vanisheth totally.

'Tis daily obvious to those who are conversant with the Sick, that most Diseases have *Preternatural* Heat attending them; and this as a *Symptom*, giving notice that the Governour (*Spiritus impetum faciens*) and the œconomy or government is disordered and disturbed by some *Morbous* cause, requiring the Physicians help: which heat, not to be regarded otherwife than as *signal*; but the *Morbific* cause to be inquired after, and the *Disease* planted thereby; and to them Medicines must level at: So that *Heat* and *Cold*, *Moist*, and *Dry*, these Symptomatical Qualities are cured of course, when the Diseases are cured, on which they depend: But if you begin with curing these qualities, abstractly from their dependencies; you begin at the wrong end; and such ways of curing are like to have no end; at least not by such your endeavours. If this be not allowed for truth; the Doctrine of *Symptoms* is destroyed; which is rational and useful in Practice; and the preternatural triplicity (*Morbus, morbi causa, & Symptoma*) is made void and fictitious.

To spare farther arguments in this matter; if I prove qualities preternatural to be *Symptoms*, by the same Authors that before made them *Similar* Diseases; then I need no farther Proof but their own contradiction: and I find it so in that part of *Pathologia* called *Symptomatica*; where *Symptoms* are generally divided into these three parts. *Actio laesa, excretorum & retentorum vitium, & qualitates mutatae*. In this third Branch of the Division, I find *Qualities* preternatural; and in their due place: But why Authors that made them leading the Van amongst *Similar* Diseases; should now make them bring up the Rear of *Symptoms*; how comes this about? Qualities are not of that *Protean* nature, to appear *Diseases* in one place, and *Symptoms* in another; that cannot be; especially without respect to some particular and extraordinary case.

I wonder this false Doctrine of *Similar* Diseases, should pass through so many Centuries of years; and through the Hands and Heads of so many Learned Writers without a reform: and why the intemperature of Qualities should be so confined to the *Similar* Parts only, to make Diseases there (and thereby denominated) and not in *Dissimilar* Parts also, I know no reason, and they can give none: but on the contrary I know, that such intemperate preternatural Qualities does spread and affect *Dissimilar* Organical Parts also; both the first and second Qualities, which latter are peculiar to the Organs of *Sense*.

You see plainly that *Similar* Diseases are improperly so denominated, and to be expunged out of the number of Diseases: and thus the first division of the *Catalogue* is set aside, as injuriously put forth; which mischiefs more evidently will appear in Practice, when I come to treat of particular Diseases, and *Symptomatical* affects. As for the *Occhult* Qualities; (also accounted *Similar* Diseases) if I knew where to find them; I shou'd put them into their right place: But since we know not what they are, nor where they are; let them pass at this time, until you give me a better account of them.

I must remark from hence; that whereas this first Division of the *Catalogue*, con-

Catalogue of Diseases.

taining many supposed Diseases (which are but *Symptoms*) appearing more frequently in Practice, than all the rest; we may reasonably conclude, that erroneous and false prosecutions, have engrossed the Major part of the business in this *Art*: And then, if contrary *Methods*, and improper adapted *Medicines* will kill; How many Thousands do you think have been sent into the other World, by such Proceedings? I'll leave the number to your thoughts; this Account is too great for my *Arithmetick*: But when I come to examine the false Doctrine of *Fevers*, and the Practice thereupon; you may better compute the total of the Slain.

I am amazed to think, and sorry to declare; that the Art of curing should so frequently be the occasion of *Killing*: But much of this ariseth from want of true knowledge, in distinguishing *Diseases* from other preternaturals: for let us look back and see what Practisers have been doing; I find they have been very busie in curing of *Symptoms*, when they should endeavour the eradicating of Diseases; they catch at the shadow, but could not see the Body: *Symptoma sequitur Morbum, ut umbra Corpus.*

'Tis commonly and well said; a Disease found out is half the cure: but if the notion of a Disease in general be not truly stated, and rightly understood; we cannot easily imagine that the knowledge of particular Diseases can be attained, but by this necessary introduction: For if you mistake in the general conception and notion of a Disease, you err fundamentally, and then cures will be performed but accidentally: and that there is a failure in the general notion; does appear from the definition of a Disease in general, by consent of Authors thus defined. *Morbus est affectus corporis viventis præter naturam, a quo functio læditur primum.* The general definition should give light into the knowledge of particular Diseases; but this is a dark Lanthorn. I should be loth to venture my life upon the mean knowledge contained in this definition.

Morbus est affectus] that's *ignotum per æque ignotum*. The first part of this definition, distinguisheth not a Disease from a Symptom; for, *Symptoma est affectus corporis viventis præter naturam*: The latter part; *a quo functio læditur primum*; this distinguisheth not the Disease from the morbid Cause: for, *causa morifica, sunt res omnes apta corpora nostra quomodo cunque alterando immutare, & a salubri statu disturbare*. Here is something of a disease described (*a posteriori*) in it's effects; but we should have it (*a priori*) in its causes. This definition setting forth and stating the notion, and ratio formalis of a Disease in general; is the Standard whereby we are to take our measures of all Diseases in particular: and this ought to be clear from all ambiguities; to stand distinct and separate from all other Preternaturals. *Scire est per causas cognoscere*: This definition ought to shew what a Disease is, in its essential causes (*non per genus & differentiam*). efficient and material: but upon this neglect and oversight supposed Diseases have been foisted into the general Catalogue; which ought not to stand there, but belongs to another Tribe of Preternaturals.

The misapprehension of a Disease in the notion of it; must needs make a false Catalogue; and a false Catalogue must necessarily beget male practice; your definition of a Disease not being true (*Consequenter*) then your knowledge of a Disease is not true also: the mischiefs from thence in the designs of curing may easily be imagined. But to pull down and not to build up, is but half the work incumbent upon me: it remains therefore I should set forth the nature of a Disease, in terms more intelligible and useful in Practice.

A Disease in the true notion of it, is best known by comparing it with Health; that being a deviation from this. *Sanity* or *Health* is a perfect state of the invisible life, or vital governing Principle; acting in a visible organized Body, and duly constituted to perform vital Actions. *E contra*; Disease (*generatim*) is the pravity, deviation or

Defection

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Defection of the *vital Principle* in it self; or impeded by unfitness of the *Body* to act *vital* functions.

From hence you may take notice, that man being composed of two parts; the one *Active*, governing by *vital* irradiating power: The other *Passive*, governed by reception of that influx: So that hereby there are Diseases arising from the imbecility, enormity and defection of the *vital Agent*; as also from the fragility, decay and ineptitude of the *Passive Body*: And that some Diseases do arise from the *Spirit of Life* (*Spiritus impetum faciens*) and others by the frailty and indisposition of the *Body*. But Physicians wrongfully have charged all the declensions and *Morbous* alterations, upon bodily imbecility and decay (*witness* the *Catalogue of Diseases*) they being unacquainted with, and not discerning the Diseases of male administration; arising merely from the instability, perturbation, defections and irregularities of the *vital governing Power*: So that in the established *Catalogue*, I find many Diseases more than should be; and some left out, that ought to be in.

Our learned men have taken great pains to search the Frame and fabrick of man's Body; to anatomise and view the visible Parts: but the governing ruling power which moves all in this *Machine*; that hath been slighted over, and overlook'd; as if not concern'd in *Bodily Diseases*; when as this commonly bears the chiefest part, in all *Morbous* alterations. Does any part suffer as diseased, but the *Spirit of Life* is concern'd? either as the first irregular mover, or else is drawn into consent, and complies to the continuance and fixing of the Disease, by enormity thereof. *Quicquid in sanis edit actiones sanas; id ipsum in Morbis edit actiones vitiatas.*

Having noted the errors and defects of the old *Catalogue of Diseases*, and cashered the first general division thereof; I shall now draw out a new *Scheme*; and turn that general *Triplicity* (of *Similiar*, *Organical*, and *Common*) into a duality. Comprising all under these two Heads. Diseases are either *Spiritual*, or *Corporal*. But by this general division, I do not mean such a perfect separation in forming Diseases, as if the one did make a Disease so distinct from the other, as not to participate, and be unconcern'd in partnership: but to shew that one side is more eminently concern'd to bear the Character of *Disease*, and to have the *Denomination*; and where the stress of the Cure does chiefly lye, and to be aimed at.

Spiritual Diseases are distinguished by their causes, from whence they arise and are procured, and such Causes are twofold: *External* and *Internal*. *Spiritual Diseases* that are raised or produced (*ab extra*) from outward Causes, are commonly called *Passions*; as *Anger*, *Grief*, *Fear*, *Melancholy*, *Despair*, *Love*, *Jealousie*, *Madness*, *Extasie*, &c. and these I consider, not in relation to *Divinity* or *Morality*, but as aberrations and deviations from the rectitude and steadiness of *Government in Humane Bodies*: And thus in a *Natural Sense*, these *Passions* are evil, and are Diseases of the *Vital* governing *Spirit*; and produce bad effects, and preternatural alterations proportionate, as these *Passions* are in degree more or less turbulent, violent and durable: And that these you call *Passions*, are Diseases, as truly and properly, as *Corporal Diseases*; I might prove from their *Causes* preternatural, by their *Diagnostic Signs* declaring them so; and by the *Symptoms* that attend and follow, as the *Products* thereof: but I must not enlarge now upon them.

Spiritual Diseases (*ab intra*) are occasioned by *morbific* Causes, generated within the Body; and from hence the *vital Spirit* suffers, is put by and forced out of its sedateness and regularity of *Government*; or else spontaneously makes a defection and deviation in *Government*, by *Natural* debility and proneness to swerve, from lapsed Nature; the *Vital Principle* (*Spiritus impetum faciens*) not being so strong, vigorous, and stable, in some Persons, as in others; naturally so from their *Progenitors*; or by their different (*vite genus*) Education and Manner of Living.

Spiritual Diseases thus caused, are such as these: *Debility*, *Ebriety*, *Astuation*, *Lassation*, *Perturbation*, *Syncope*, *Epilepsy*, *Apoplexy*, *Palsy*, *Rigor*, *Sopor*, *Algor*, *Aguës*, *Procella spiritus impetum facientis*; Pains (*a causa quacunque*) complaints of the *Vital Principle* grieved; *Hysteric Fits*, *Hypochondriac Melancholy*, &c.

But

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But some may say; what hath a Physician to do with *Passions*, since there is no *Physick* to cure a diseased mind? I answer; there is advice to be given for avoiding them; and the Physician ought to know if his Patient labours and suffers under, or by them; and there is *Physick* against the Impressions and Effects wrought from thence: For what causes soever, alienates the *Vital Principle* from rectitude in Government, and makes an alteration in the Body; a *Physician* ought to take cognizance of them, and his measures thereby, in the design of Curing, especially if such Causes continue in being. The *Vital Spirit* also labours and suffers under the like *Passions*, from Molesting, Irritating, and Seducing *morbific* Causes, generated within the Body, as it doth by external provoking and procuring Causes, so that the *Passions* are much what the same, and produce the same ill effects, be the Causes outward or inward. Hence we may learn and know, what it is that acts the chiefest part, in these preternatural *morbous* alterations; and what is to be aimed at, for reduction to a natural good State, *Ut sanitas consistit in vita integra, ita Morbus, in ipsamet vita oblasa*. Helmont.

Corporal Diseases are such as result from preternatural undue Conformation and Constitution of the visible Corporeal Parts. Such Diseases are either in *Magnitude*, in *Figure*, in *Number*, in *Scituation*, in *Conjunction*, or *Disjunction*, in *Discontinuity*. And these being general Heads, admit of various *Subdivisions*, which I must pass by at this time: The urgency and importance of the following Postscript, forceth me to cease prosecution at present, expecting opportunity hereafter to proceed, and explain what now seems dubious, and difficult to admit of.

The *Vital Spirit* being thus variously provoked and afflicted; begets or forms various Diseases, from the diversity of *Organs* used, and *Functions* to be performed thereby. We may hence learn, that Diseases in their multiplicity, and variation by denomination, from *Parts* affected, and *Functions* impeded; do not lye so wide asunder, and differing, as the world does imagine; since the chief moving Principle, or obstructed in motion; is one and the same in all the Faculties, but irritated to disorder, or impeded in *Vital Government*: *Ab unitate Anima, defluunt variae dotes ad organa singula*.

I have shewed you herein some part of the *Learning* in this Faculty, the *World* hath much confided in, and ventured their Lives with; which *Learning* I well know, and can stand it; and do understand it so well, that I have declined much of it, many years ago, as unserviceable in the true Methods of Curing. I have not troubled my self about bare empty Notions impracticable and unprofitable, but what are necessary and advantageous in Practice: that you may see the *Life* in Rectitude, Vigour and Sedateness, as also in Declension, Enormity, and Perturbation; that knowing how Diseases are formed, what contributes to their Generation, *Efficiently* and *Materially*; what is *Active* and *Passive* in *Morbous* Alterations; we may the better level at them, with more Security and Certainty.

I should now proceed, to give you a farther Prospect, and clearer light into this Novel Doctrine, and resolve some Questions and Doubts therein: but at this time I am prevented by the following Matter.

L O N D O N, Old Southampton Buildings,
over against Grays-Inn, 1691.

ADVERTISEMENT.

A Treatise of the Scurvey. Another, of Consumptions. Of the Venereal Lues, Gonorrhoea's, &c. Of Pains, Inflammations, Tumours, Apostems, Ulcers, Cancers, Gangrens and Mortifications Internal.

The Rise and Progress of Physick. Of Health, Vigour and long Life. The Practice of Physick daily Regulated.

All writ by EVERARD MATNWARINGE, M. D.

It is a crime to be silent and conceal, when Information may contribute to Publick Safety: and the Rules of Prudence and Policy; give free admittance for examining the validity of such Offers. Great Ministers of State, sometimes borrow Light from Inferiours of all sorts; as the Nature of the Affair requires.

Army and Navy, the Bulwarks and Defence of these Kingdoms, are primely to be provided for; but when I consider the fatality by *Sickness*, to be greater than that of the *Sword* (to the shame of Physick and Physicians) I cannot but reflect upon the methods and provision of *Medicines*; the mean-ness of that help; but not so understood: the formality thereof look'd great, and the Stores answerable in Bulk and Weight; but not in *Virtue*: the performance prov'd small, and little good came of it. How this comes about I might set forth; and the way to obviate the like Calamity ensuing: but it is not advisable now; 'tis a fit time, when the *Question* is put, by whom it belongs to inquire into this matter; then I shall give the account; which will give light to Counsel, for taking other measures in this weighty affair.

I question not the earnest Care, and Sincerity of those *Superiours*, in appointing, and charging, the most exquisite performance of that great Undertaking; nor the plenary allowance for carrying on that important Work: but I may well doubt of the *Prævision*, *Pharmaceutic Skill*, and *Expertness* of those *subordinate*; to whom more immediately the designing of Medicines was committed, in trust, as their proper business; to answer comprehensively and accurately, all the requisite intentions and commodious ends (more than imagined) to compleat such a designment: for viewing the Catalogue of Medicines, and Drugs for the last years Expedition; wherein I expected more than ordinary contrivance, by the time spent in *Consultation*, and *Preparation* for that grand Work: yet it answered not my expectation in the *Prospect*; nor others in *Effect*, whose lives depended thereon: notwithstanding I must judge it was the greatest effort they could make in this Undertaking (else they were highly culpable) and I measure their ability by those utmost endeavours.

I thought the *Learning* and *Experience* of this Nation, had been summoned to that great Consultation: And I believe it was so intended, appointed, and so thought to be: But I find by the result; there was a mistake; that there was some *Learning*, some *Experience*, and some necessary *Observations* left out; that might have seasoned all the rest, and made that Convention of Learning, more wholsom and more healing; something they have not met with in their Books. I believe they were found enough at *Heart*; and the *Hands* employed good; but the failure was in the *Head*.

Let it not be said therefore, that such a Medical provision for *Army or Fleet* was the best that the *Learning of England* could afford: I should be very sorry, if there were not an *English Physician* to outdo all that; to design above it. I had a curiosity to see; (the Mountains bring forth) what was the product of those Learned *Heads*, and Expert *Hands*; so much *Money*, and so much *Time* spent, about that great Work; and it was as I expected.

Fleets, Army and Hospitals; are a great charge to the Kingdom; and that which indispensably is necessary: but if the ends for which that Money is appointed and spent, be not answered and satisfied; much of that charge is lost; and what is greater than that; the *lives* of many. The *formality* of *Physick* I hate, separate from the *reality*. *Fleet and Army*, if they venture their lives to save ours; we should do what can be done to save theirs, and I know there are better *Means* and *Methods*, than hitherto practised for their preservation: I were guilty if I should keep silence.

'Tis easie now to determine what Physick is sent abroad; when I see what is used at home: the *Guinea Recipe's* are but mean contrivances; what do you think then are the *Soldiers*, and the *Sailers Medicines*? We account it an advantage to have so many lives of the *Enemy*: and you may account it an equivalent, to save so many lives of our own Men: for whether in *Battle*, or in *Sickness*, 'tis much what the same; a dead Man, is a lost Man. How many brave *English Spirits*, have languished and perished? not for want of *Medicines*, but for want of *true Medicine*, and *due administration*. *Hinc illa lachrimæ* — To dye by the fury and force of the *Enemy*, was what they voluntarily durst do; but to dye by the *improvidence* and *folly* of their friends, was what they little expected. The *Marks* and *Markings* of Medical insufficiency, are more and greater, than the *Wounds* and *Scars* of the *Enemy*: Truth must not be shamefac'd; nor Knowledge out-raid, by any pedantic suppos'd Learning, imposed upon the credulous Popularity. How might I now up-braid the *World*? Since I see, 'tis more easie, and gainful to deceive, than truly to serve such a *Master*.

Ten thousand pounds for Medicinal provision by *Sea and Land*; is a good Sum for a years service: but to lose ten thousand Men twice told in that year by *Sickness* not in *Battle*, is too great a loss. What is past cannot be recall'd; but for time to come, the like Calamity may be prevented. If *Ears* and *Doors* be shut; yet *Eyes* and *Mouths* are open. I cannot wait from day to day, and spend my time for opportunity to declare further in this matter: I must turn this *Paper a drift*, to take its chance: perhaps it may meet with some disinterested kind Hand (weighing the import) to give it conduct where it should arrive.